

Dattatreya Yogashastram

१. नृसिंहरूपिणे चिदात्मने सुखस्वरूपिणे ।
२. पदैस्त्रिभिः तदादिभिर्निरूपिताय वै नमः ॥

I salute to lord Vishnu who appeared like Narasinha, but in reality He is Chidatma (knowledge itself) Anandamaya (pleasure itself) thus he is described through three words i.e. Sat-chit-and Ananda.

३. सांकृतिः मुनिवर्योऽसौ भूतये योगलिप्सया ।
४. भुवं सर्वा परिभ्राम्यन् नैमिषारण्यमाप्तवान् ॥

The Saint Sankriti, (having desire for salvation through yoga) came to Naimisharanya (a forest which is called with this name) wandering the whole world to get knowledge about yoga.

५. सुगन्धि नाना कुसुमैः स्वादुसत्फलसंयुतैः ।
६. शाखिभिः सहितं पुण्यं जलकासारमंडितम् ॥

This forest, Naimisharanya was pure and decorated by trees which have various fragrant flowers and sweet fruits, It was also embellished with lakes and fountains.

७. स मुनिः विचरंस्तत्र ददर्शान्तरोरधः ।
८. वेदिकायां समासीनं दत्तात्रेयं महामुनिम् ॥
९. बद्धपद्मासनासीनं नासाग्रार्पितया दृशा ।
१०. ऊरुमध्यगतोत्तानपाणियुग्मेन शोभितम् ॥

The saint Sankriti roaming in this forest saw the great saint Muni Dattatreya who was sitting on a raised platform (vedika) under a mango tree. He was in posture of lotus that is called Padmasana, His eyes were centred at his nose point and hands were posed on the middle of thigh with palms upward.

११. ततः प्रणम्य मखिलं दत्तात्रेयं महामुनिम् ।
१२. तच्छिष्यैः सह तत्रैव सम्मुखश्चोपविष्टवान् ॥

There he (Sankriti) saluted the honourable great saint Dattatreya, and sat down there in front of him with his pupils.

१३. तदैव स मुनिर्योगाद् विरम्य स्व पुरः स्थितम् ।

१४. उवाच साकृति प्रीतिपूर्वकं स्वागतं वचः ॥

At the same time the great saint broke his yogic concentration and welcoming Sankriti lovingly, who was sitting in front of him, he asked.

१५. सांकृते कथय त्वं मां किमुद्दिश्य इहागतः ।

१६. इति पृष्ठस्तु स प्राह योगं ज्ञातुमिहागतः ॥

‘O Sankriti tell me for what purpose have you come here ?

After hearing the question from Guru Dattatreya, Sankriti replied “Sir I came here to get knowledge of yoga from you”.

१७. योगो हि बहुधा ब्रह्मन् तत्सर्वं कथयामि ते ।

O my dear Sankriti, although the yoga is very vast, but I will teach it to you in detail.

१८. मन्त्रयोगो लयश्चैव हठयोगस्तथैव च ।

१९. राजयोगश्चतुर्थः स्याद् योगानामुत्तमस्तु सः ॥

It (the yoga) has been divided in four parts i.e. Mantrayoga Layayoga, Hathayoga and the fourth is Rajayoga which is superior to others.

२०. आरम्भश्च घटश्चैव तथा परिचयः स्मृतः ।

२१. निष्पत्तिश्चेत्यवस्था च चतुर्थो परिकल्पिता ।

२२. एतेषां विस्तरं वक्ष्ये यदि त्वं श्रोतुमिच्छसि ॥

The Rajayoga has its four stages and these are Arambha (beginning) Ghata (effort) Parichaya (acquaintance) and the Nishpatti is the forth stage of it. Now I will define them in detail if you want to hear it.

२३. अंगेषु मातृकान्यासपूर्वं मन्त्रं जपन् सुधीः ।

२४. यं कंचनाभिसिद्धयै स्यान्मन्त्रयोगः स कथ्यते ॥

The Mantra Yoga

An intelligent man (Sadhaka), keeping the Matrikas in his parts, utters the Mantra to achieve any kind of Siddhis (attainment). this is called Mantra-yoga.

२५. मृदुस्तस्याधिकारी स्याद् द्वादशाब्दैस्तु साधनात् ।
 २६. प्रायेण लभते ज्ञानं सिद्धिश्चैवाणिमादिकाः ॥

A man of tender nature is the appropriate person (Adhikari) for it. He may achieve the knowledge and also Siddhis i.e. Anima etc. through it by practising it at least for twelve years.

२७. अल्पबुद्धिरिमं योगं सेवते साधकाधमः ।
 २८. मन्त्रयोगो ह्ययं प्रोक्तो योगानामधमस्तु सः ॥

The Mantra yoga is practised only by him who has lack of knowledge and is called Adhama sadhaka (practitioner of lowest category). This Mantra yoga is generally called Adhama yoga.

२९. लययोगश्चित्तलयः संकेतैस्तु प्रजायते ।
 ३०. आदिनाथेन संकेता अष्टकोटि प्रकीर्तिताः ॥

Layayoga

The Laya-yoga is that where the mind stuff (chitta) is completely absorbed. It is achieved through Sanketas (the places where mind is concentrated). Adinatha taught eight crores of sanketas to different pupils.

SANKRITI ASKED :

सांकृतिरुवाच :—

३१. भगवन्नादिनाथः सः किं रूपः कः स उच्यताम् ॥

Sir (Bhagavan) tell me, ! “Who is the Adinatha and how he should be recognised ?”

दत्तात्रेय उवाच—

३२. महादेवस्य नामानि ‘आदिनाथा’दिकान्यपि ।
 ३३. शिवेश्वरश्च देवोऽसौ लीलया व्यचरत्प्रभुः ॥

३४. श्रीकण्ठपर्वते गौर्या सह प्रमथनायकान् ।
 ३५. हिमाक्षपर्वते चैव कदलीवनगोचरे ॥
 ३६. गिरिकूटे चित्रकूटे सुपादपयुते गिरौ ।
 ३७. कृपयैकैकसंकेतं शंकरः प्राह तत्र तान् ॥

Dattatreya :—

Adinatha Shiva and Ishvara etc. also are the names of Mahadeva. While wandering at Shreekantha Mountain doing his *leelas* with his wife Gauri, he out of mercy taught one sanketa to each the leaders of Pramathas, his ganas, at the Himaksha mountains at chitrakuta peak, which was covered with forest of bananas.

३८. तानि सर्वाणि वक्तुं तु न हि शक्नोमि विस्तरात् ।
 ३९. कानिचित्कथयिष्यामि सहजाभ्यासवत्सुखम् ॥

It is impossible to explain all of them (Sanketas) in detail, Thus I will try to explain some of them which may be practised easily.

४०. तिष्ठन् गच्छन्स्वपन्भुञ्जन्ध्यायन् शून्यमहर्निशम् ।
 ४१. अयमेको हि संकेतः आदिनाथेन भाषितः ॥

The first sanketa is the meditation of shoonya (or vacuity) which may be called an transcendental meditation. This is the one sanketa taught by Adinatha which can be practised every where, while standing or walking, sleeping or eating.

४२. नासाग्रदृष्टिमात्रेण ह्यपरः परिकीर्तितः ।
 ४३. शिरःपश्चाच्च भागस्य ध्यानं मृत्युं जयेत् परम् ॥

The next Sanketa is to meditate in front of his nostril point looking it continously. The third one is to concentrate his mind at the back portion of his head and by this practice a man can overcome the death.

४४. भ्रूमध्यदृष्टिमात्रेण परः संकेत उच्यते ।
 ४५. ललाटे भ्रूतले यश्च उत्तमः सः प्रकीर्तितः ॥

The next Sanketa is to concentrate the vision in between the two eyebrows. The concentration of mind and vision at forehead or near the eyebrows are also most elevated sanketas.

४६. सव्यदक्षिणपादस्य अंगुष्ठे लयमुत्तमम् ।
 ४७. उत्तानशववद् भूमौ शयनं चोक्तमुत्तमम् ॥
 ४७. शिथिलो निर्जने देशे कुर्याच्चेत्सिद्धिमाप्नुयात् ।

To concentrate his eyes and mind at the thumb of left or right foot lying down at ground by posing his mouth to sky-ward like a dead body, is also a good Sanketa. If a yogin practises it at a lonely place keeping his body in loose position he must get Siddhi (the Success).

४६. एवं च बहु संकेतान् कथयामास शंकरः ।
 ५०. संकेतैर्बहुभिश्चान्यैर्यस्य चित्तलयो भवेत् ।
 ५१. स एव लययोगः स्यात् कर्मयोगं ततः शृणु ॥

In this way Bhagwan Sankara taught them numerous Samketas, By these or other Sanketas if one concentrates his mind it is called Layayoga. Now I will teach you the Karma Yoga (Kriya-Yoga) which is called Raja-Yoga also.

५२. यमश्च नियमश्चैव आसनं च च ततः परम् ।
 ५३. प्राणायामश्चतुर्थः स्यात्प्रत्याहारस्तु पंचमः ।
 ५४. ततस्तु धारणा प्रोक्ता ध्यानं सप्तममुच्यते ॥
 ५५. समाधिरष्टमः प्रोक्तः सर्वपुण्यफलप्रदः ।
 ५६. एवमष्टाङ्गयोगं च याज्ञवल्क्यादयो विदुः ॥

This Karma Yoga has eight parts in it. These are Yama, Niyama, Asana (Posture) Pranayama (The Breathing exercise) Pratyahara (Full control of sense-organs from their objects) Dharana (Control of mind to a particular place) Dhyana (Concentration of mind) and the eighth one is Samadhi i.e. control of mind in which he intends object and nothing more. This practice can give the fruits of all the punyas (good works). The great saints like Yajnavalkya etc. knew this Ashtanga-yoga (the eight fold yoga).

५७. कपिलाद्यास्तु शिष्याश्च हठं कुर्युस्ततो यथा ।
 ५८. तद्यथा च सहामुद्रा महाबन्धस्तथैव च ॥
 ५९. ततः स्यात्खेचरीमुद्रा बन्धो जालन्धरस्तथा ।
 ६०. उड्डियाणं मूलबन्धो विपरीतकरणी तथा ॥
 ६१. वज्रोत्तिरमरोलिश्च सहजोलिस्त्रिधा मता ।
 ६२. एतेषां लक्षणं वक्ष्ये कर्तव्यं च विशेषतः ॥

The Maharshi Kapila and his disciples practised Hatha-yoga. There are eight main Kriyas named Mahamudra, Mahabandha, Khechhari-Mudra, Jalandhara bandha, Uddiyana bandha, Moola bandha, Viparitakarani (Sirsa-asana) and Vajroli. Vajroli has its three parts named Vajroli, Amaroli, and Sahajoli. Now I will tell you the laksana (definition) of them and the way to practise them,

६३. यमा ये दश सम्प्रोक्ता ऋषिभिस्तत्त्वदर्शभिः ।
 ६४. लघ्वाहारस्तु तेष्वेको मुख्यो भवति नापरे ।
 ६५. अहिंसा नियमेष्वेका मुख्या भवति नापरे ॥

There are ten Yamas, according to some Rishis who realised the truth (Tattva), and the path of salvation. The Laghu-Ahara (Proper control on diet or taking meagre meal) is the main among them and others are not so necessary. In the same way the Ahimsa is the main among Niyamas and not others.

६६. चतुरशीतिलक्षेषु आसनेषूत्तमं शृणु ।
 ६७. आदिनाथेन सम्प्रोक्तं यदासनमिहोच्यते ॥

In eighty four lacs of Asanas (postures), according to Adinatha, the Padma-Asana (posture of lotus) is the best one among them. The detail of it is given below :

६८. उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
 ६९. ऊरु मध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥
 ७०. नासाग्रे विन्यसेद् राजदन्तमूलं च जिह्वया ।
 ७१. उत्तम्य चिबुकं वक्षः संस्थाप्य, पवनं शनैः ।
 ७२. यथाशक्ति समाकृष्य पूरयेद्बुद्धरं शनैः ।
 ७३. यथाशक्त्येव पश्चात्तु रेचयेत्पवनं शनैः ।
 ७४. इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ।
 ७५. दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥

To come in the posture which is called Padma-asana Yogī should sit first in the position so that the sole of one foot (right or left) should be on the thigh of the next foot in upward position, then the other foot should be placed on the next thigh taking upward position of its sole, the heel of both feet should touch each other near the navel, The back bone should be straight. The palms of hands should be placed on the heels of the both legs in front to navel, Yogi should look at nose point constantly, the tongue should be placed as such that its point should touch to upper portion of upper front teeth. The chin should be placed on chest, taking body in this position the Sadhaka (the practitioner of yoga) should try to breathe in taking as much air as possible in stomach slowly. Then he should try to stop it there, for as much time as possible, then he should breathe out slowly.

It is called Padma-asana (Posture of Lotus). Practice of this Asana uproots all type of diseases. It is practiced only by the intelligent sadhakas, and the perfection in it is obtained by them only.

७६. सांकृते शृणु सत्त्वस्थो योगाभ्यासक्रमं यथा ।

७७. वक्ष्यमाणं प्रयत्नेन योगिनां सर्वलक्षणैः ॥

O Sankriti, listen it with attention the way of yoga practice which I will tell you. Yogins try to practice it fully.

७८. युवावस्थोऽपि बृद्धो वा व्याधितो वा शनैः शनैः ।

७९. अभ्यासात्सिद्धिमाप्नोति योगे सर्वोप्यतन्द्रितः ॥

The practitioner of yoga whether young, old or sick he shall get siddhi (perfection) in yoga if he practises it attentively.

८०. ब्राह्मणः श्रमणो वापि बौद्धो वाप्यार्हतोऽथवा ।

८१. कापालिको वा चार्वाकः श्रद्धया सहितः सुधीः ।

८२. योगाभ्यासरतो नित्यं सर्वसिद्धिमवाप्नुयात् ॥

The practitioner of yoga whether Brahmana or Samyasin, Bauddha or Jaina, Kapalika or Charvaka (who does not believe in god or rebirth), if he practises yoga having faith in it, he will get perfection, undoubtedly.

८३. क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।
 ८४. न शास्त्रपाठमात्रेण काचित्सिद्धिः प्रजायते ।
 ८५. मुण्डितो दण्डधारी वा काषायवसनोऽपि वा ।
 ८६. नारायणवदो वापि जटिलो भस्मलेपनः ।
 ८७. नमःशिवायवाची वा बाह्यार्चा पूजकोऽपि वा ।
 ८८. द्वादशस्थानपूजो वा बहुवत्सलभाषितम् ।
 ८९. क्रियाहीनोऽथवा क्रूरः कथं सिद्धिमवाप्नुयात् ॥

The man who practises yoga must get success. But how is it possible to get siddhis without practice. It is impossible to get success only by reading books on yoga. A man who does not practises yoga can not get siddhi. How can a man who has left all types of actions or who is very cruel, can attain siddhis even if he is Mundita or Dandin wears *mud* colour clothes or chants the name of Narayana, or Jatila (does not cut his hair) or *smears* ashes on his body, utters regularly "Namah Shivaya", or is a Pujari (Preist) by profession, or devotee of twelve places which are called jyotirlingas or speaks very sweet.

९०. न वेषधारणं सिद्धेः कारणं न च तत्तथा ।
 ९१. कृपैव कारणं सिद्धेः सत्यमेव तु सांकृते ॥

It must be known that it is impossible to get siddhis or perfection in yoga only by bearing the signs of saints. The perfection comes only by the mercy of Guru. This is a truth, the only truth,

९२. शिश्नोदरार्थं योगस्य कथया वेषधारिणः ।
 ९३. अनुष्ठानविहीनास्तु वञ्चयन्ति जनान् किल ॥

There are some persons who do discourses on yoga or bear the signs of yogin, without practising it, they are deceiving people, only getting food and fulfilling their desires.

९४. उच्चावचैर्विप्रलम्भैः यतन्ते कुशलाः नराः ।
 ९५. योगिनो वयमित्येवं मूढाः भोगपरायणाः ॥

There are expert deceivers, who are deceiving by talking on yoga like *high way* and wants to show that they are great yogins although they are only fools and live to satisfy their desires.

६६. शनैस्तथाविधान् ज्ञात्वा योगाभ्यासविवर्जितान् ।
 ६७. कृतार्थान्वचनैरेव वर्जयेद् वेषधारिणः ॥

He who never practises yoga but feels satisfied only by discourses and wears *signs* gradually be known and be discarded.

६८. एते तु विघ्नभूतास्ते योगाभ्यासस्य सर्वदा ।
 ६९. वर्जयेत्तान्प्रयत्नेन, इंद्री तद्धिदा क्रियाः ॥

This type of persons are only obstacle in practice of yoga, they must be discarded any how. The way of siddhis or getting perfection, in yoga, is thus :

१००. प्रथमाभ्यासकाले तु प्रवेशस्तु महामुने ।
 १०१. आलस्यं प्रथमो विघ्नः द्वितीयस्तु प्रकथनम् ।
 १०२. पूर्वोक्तधूर्तगोष्ठी च तृतीयो मन्त्रसाधनम् ॥
 १०३. चतुर्थो धातुवादः स्यात् पञ्चमः खाद्यवादकम् ।
 १०४. एवं च बहवो दृष्टाः मृगतृष्णा समाः मुनेः ॥
 १०५. स्थिरासनस्य जायन्ते तांस्तु ज्ञात्वा सुधीस्त्यजेत् ।
 १०६. प्राणायामं ततः कुर्यात् पद्मासनगतः स्वयम् ॥

O great saint Sankriti ! when a person starts practice of yoga the first stage is called Pravesha-Avastha, and there are so many hurdles, the first of them is Alasya (sluggishness), second one is gossip among deceiveres, third one is Mantra-japa, (the idea that every thing could be get through Mantra-sadhana,) fourth is Dhatuvad, (it means that Amritatva can be obtained through use of medicines made of metals like gold or mercury,) the fifth hurdle is food and music etc. In this way there are many things which make false ideas that they can provide pleasure appears to a yogin in the very begining, but all those must be left aside and Pranayama should be practised by sitting in Padma-asana.

१०७. सुशोभनं मठं कुर्यात्सूक्ष्मद्वारं तु निर्धुणम् ।
 १०८. सुष्ठु लिप्तं गोमयेन सुधया वा प्रयत्नतः ॥
 १०९. मत्कुर्णैः मशकैः मूतैः वर्जितं च प्रयत्नतः ।
 ११०. दिने-दिने सुसम्मृष्टं सम्मार्जन्या ह्यतन्द्रितः ।
 १११. वासितं च सुगन्धेन धूपितं गुग्गुलादिभिः ॥

To do practice of pranayama, first of all, yogi should prepare or select a cleister (matha). Door of this cleister should be small and germs of any kind must not be there. It should be polished by cowdung or lime carefully, so that it remains free from bugs, mosquitoes and spiders. It should be swept with broom daily and be perfumed with incense and incensed with resin (guggula).

११२. मलमूत्रादिभिर्वर्गैरष्टादशभिरेव च ।

११३. वर्जितं, द्वारसम्पन्नम्,.....।

There must not be excreta etc. which are eighteen in numbers and there should be a door to close it.

..... वस्त्रं वाऽजिनमेव वा ।

११४. नान्यत्र स्तरणासीनः परसंसर्गवर्जितः ।

११५. तस्मिंस्तु समास्तीर्य आसनं विस्तृतांशकम् ।

His (yogin) seat should be made either of cloth or skin of deer. He should not sit on others seat. He should also avoid others and not to be touched by others. In that cleister he should have a wide seat.

११६. तत्रोपविश्य मेघावी पद्मासनसमन्वितः ।

११७. समकायः प्राञ्जलिश्च प्रणम्य स्वेष्टदेवताम् ।

११८. ततो दक्षिणहस्तस्य अङ्गुष्ठेनैव पिङ्गलाम् ।

११९. निरुध्य पूरयेद् वायुमिडया च शनैः शनैः ।

१२०. यथाशक्त्यनिरोधेन ततः कुर्यात्तु कुम्भकम् ॥

Sitting on that place in keeping his body straight, the wise man, should salute his diety whom he likes the most with folded hands. There after he should close his right nostril which is called Pingala with the thumb of his right hand and should breath in slowly through left nostil, which is called Ida. And then he should hold the air in side the belly without any effort to the best of his ability. This is called Kumbhaka Pranayama.

१२१. ततस्त्यजेत्पिङ्गलया शनैः पवनवेगतः ।

१२२. पुनः पिङ्गलयाऽऽपूर्य पूरयेदुदरं शनैः ।

१२३. यथा त्यजेत्तथा तेन पूरयेदनिरोधतः ॥

Then he should throw-out the prana-vayu through his right-nostril (pingala) slowly. Again without taking any rest he should fill-in the prana (air) through Pingala (right nostril) and hold it there again to the best of his ability. In this way he should breath in through that nostril by which air was thrown out, and breath out through other side without any rest. This is the way of Pranayama, it is called Sahita Kumbhaka.

१२४. एवं प्रातः समासीनः कुर्याद् विंशतिकुम्भकान् ।

१२५. कुम्भकः सहितो नाम सर्वग्रहविवर्जितः ॥

With this the Yogin (the practitioner of yoga) should practise Kumbhaka Pranayama by the above said way twenty times in the morning, This Kumbhaka Pranayama is called Sahita Kumbhaka. The man who practises this Sahita Kumbhaka becomes free from all the grahas or troubles.

१२६. एवं मध्याह्नसमये कुर्याद् विंशतिकुम्भकान् ।

१२७. एवं सायं प्रकुर्वीत पुनर्विंशतिकुम्भकान् ।

१२८. एवमेवार्धरात्रेऽपि कुर्याद् विंशतिकुम्भकान् ।

In the same way the above said Sahita kumbhaka should be practised twenty times at mid day and again it should be practised in the evening and at mid night.

१२९. कुर्वीत रेचपूराभ्यां सहितान्प्रतिवासरम् ।

१३०. सहितो रेचपूराभ्यां तस्मात् सहितकुम्भकः ॥

Because this Kumbhaka Pranayama is performed daily with Rechaka (breathing out) and Pooraka (breathing in) thus it is called Sahita Kumbhaka.

१३१. कुर्यादेवं चतुर्वारमनालस्यो दिने दिने ।

१३२. एवं मासत्रयं कुर्यान्नाडीशुद्धिस्ततो भवेत् ।

This Sahita Kumbhaka should be practised four times daily for three months without any laziness, on doing this all vains will be purified.

१३३. यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ।

१३४. जायन्ते योगिनो देहे तानि वक्ष्याम्यशेषतः ॥

When the purification of vains (Nadishuddhi) is occurred these signs appear in the body of yogin. I will tell you all of them. These are :—

१३५. शरीरलघुता दीप्तिः जठराग्निविवर्धनम् ।
 १३६. कृशत्वं च शरीरस्य तदा जायेत्तु निश्चितम् ॥

By this way Lightness (want of weight) and brightness of body appears, appetite increases and body becomes certainly lean and thin.

१३७. तदा वज्र्यानि वक्ष्यामि योगविघ्नकराणि तु ।
 १३८. लवणं सर्षपं चाम्लमुष्णं रूक्षं च तीक्ष्णकम् ।
 १३९. अतीव भोजनं त्याज्यं स्त्रीसंगमनमेव च ।
 १४०. अग्निसेवा तु सन्त्याज्या धूर्त्तगोष्ठीश्च सन्त्यजेत् ॥

Now I will tell those things which create obstructions in the practice of yoga and these things must be given up. These are—salt, mustard or its oil etc., sour things, hot things, the things resulting heat in the body, harsh and bitter things, taking food in large quantity, company of women for enjoyment, use of fire, gossips with deceivers also must be avoided.

१४१. उपायं च प्रवक्ष्यामि क्षिप्रं योगस्य सिद्धये ।
 १४२. घृतं क्षीरं च मिष्ठान्नं मिताहारश्च शस्यते ॥

I will tell you the means to get success in yoga quickly—Use of Butter oil, milk, sweet food and less quantity of food recommended to get success in yoga with-in no time.

१४३. पूर्वोक्तकाले कुर्वीत पवनाभ्यासमेव च ।
 १४४. ततः परं यथेष्टं तु शक्तिः स्याद् वायुधारणे ।
 १४५. यथेष्टं धारणाद् वायोः सिध्येत् केवलकुम्भकम् ।

Following the above said rule a Yogabhyasin should practice pranayama in four sittings and twenty times per sitting, By this he will be efficiently able to retain the air (prana) in side as long as he desires. Through this kind of practice of pranayama the Kevala Kumbhaka can be acheived.

१४६. केवले कुम्भके सिद्धे रेच-पूरक-वर्जिते ।
 १४७. न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु विद्यते ।

There is nothing unachievable in the whole world for a man who has achieved the Kevala Kumbhaka with-out Rechaka (breathing out) and Pooraka (breathing in).

१४८. प्रस्वेदो जायते पूर्वं मर्दनं तेन कारयेत् ।
 १४९. ततोऽतिधारणाद् वायोः क्रमेणैव शनैः शनैः ।
 १५०. कम्पो भवति देहस्य आसनस्थस्य देहिनः ।

During the practice of Kevala Kumbhaka Pranayama the body starts first sweating, there fore it should be rubbed and pressed properly. Even then If the Yogabhyasin practises the Kumbhaka further, he feels trembling in his body when he sits on his seat (asana).

१५१. ततोऽधिकतराभ्यासात् दर्दुरी जायते ध्रुवम् ।
 १५२. यथा तु दर्दुरो गच्छेदुत्प्लुत्योत्प्लुत्य भूतले ।
 १५३. पद्मासनस्थितो योगी तथा गच्छति भूतले ॥

By more and more practice of the Kumbhaka, the Darduri vritti (jumping action like a frog) appears. In this stage the yogin, sitting in Padma-asana, can move or jump like a frog on the ground.

१५४. ततोऽधिकतराभ्यासाद् भूमित्यागश्च जायते ।
 १५५. पद्मासनस्थ एवासौ भूमिमुत्सृज्य वर्तते ।
 १५६. निराधारोऽपि, चित्रं हि तदा सामर्थ्यमुद्भवेत् ।
 १५७. स्वल्पं वा बहु वा भुक्त्वा योगी न व्यथते तदा ॥

There after doing more practice of Kumbhaka Pranayama, a stage of rising up leaving the ground appears, the yogin stays up in the air with out any support or help. In this stage super human power appears there in, and yogin never feels any trouble or pain even by eating too much food or by taking meagre meals.

१५८. अल्पमूत्रपुरीषश्च स्वल्पनिद्रश्च जायते ।
 १५९. क्रिमयो दूषिका लाला स्वेदो दुर्गन्धिता तनोः ।
 १६०. एतानि सर्वदा तस्य न जायन्ते ततः परम् ॥

Due to perfection in the practice of Kumbhaka the yogin feels lesser exertion and sleep. The worms and other exertion like saliva, sweating or foul smell from mouth or body etc. does not take place in his body.

१६१. ततोऽधिकतराभ्यासाद् बलमुत्पद्यते भृशम् ।
 १६२. येन भूचरसिद्धिः स्याद् भूचराणां जये क्षमः ।
 १६३. व्याघ्रो लुलायो वन्यो वा गवयो गज एव वा ।
 १६४. सिंहो वा योगिना तेन म्रियन्ते हस्तताडनात् ।
 १६५. कन्दर्पस्य यथारूपं तथा तस्यापि योगिनः ॥

There after, by way of further practice, the vigorous strength take place by which Bhoochara Siddhi is attained so that yogin can win over all the creatures of the earth. The tigers, sharbhas, elephants and the wild bulls or the lions can be killed even by a slap of hand of yogin. At this stage yogin achieves the personality like Kamadeva, the god of love.

१६६. तस्मिन्काले महाविघ्नो योगिनः स्यात्प्रमादतः ।
 १६७. तद्रूपवशगाः नार्यः कांक्षन्ते तस्य संगमम् ।
 १६८. यदि संगं करोत्येष बिन्दुस्तस्य विनश्यति ।
 १६९. आयुःक्षयो बिन्दुनाशादसामर्थ्यं च जायते ॥
 १७०. तस्मात् स्त्रीणां संगवजं कुर्यादभ्यासमादरात् ॥

At that time there may come a great interruption to yogin due to his pramada (heedlessness). Ladies, being attracted to his beauty, desire to come with him for intercourse. At this stage if he does intercourse with them, and looses his bindu (semen) he becomes strengthless and death comes nearer to him. Therefore he should avoid the company of ladies and should continue the practice of yoga having great regard to it.

१७१. योगिनोऽङ्गे सुगन्धिः स्यात् सततं बिन्दुधारणात् ।
 १७२. तस्मात्सर्वप्रयत्नेन बिन्दूरक्ष्यो हि योगिना ।
 १७३. ततो रहस्युपाविष्टः प्रणवं प्लुतमात्रया ।
 १७४. जपेत्पूर्वाजितानां च पापानां च नाशहेतवे ।
 १७५. सर्वविघ्नहरश्चायं प्रणवः सर्वदोषहा ॥

If a yogin does not loses his semen an odour comes out from the body of him and thus he should try with all efforts to get the semen preserved. After achieving command over Kumbhaka Pranayama, sitting in solitary in practice he should utter Pranava the word Omkara, in a prolated way forgetting rid of the sins result of the former bad deeds. The utterance of Pranava mantra removes all the obstacles and diminishes the evil.

२७६. एवमभ्यासयोगेन सिद्धिरारम्भसम्भवा ।
 २७७. ततो भवेद् घटावस्था पवनाभ्यासिनः सदा ॥

By this practice yogin can achieve primary perfection for Kevala-kumbhaka i.e. he achieves Arambha-avastha, the first stage of Kevala-kumbhaka. There after if the yogin continues his yoga practice (The Practice of Pranayama) then the second stage (Ghata-avastha) take place.

२७८. प्राणापानो मनोवायु जीवात्मपरमात्मनौ ।
 २७९. अन्योन्यस्याविरोधेन एकतां घटतो यदा ॥
 २८०. तदा घटाद्वयावस्था प्रसिद्धा योगिनां स्मृता ॥

When the unity of Prana and Apana, Manas and Prana and Atman and Paramatman is attained and their distinctness (differences) removed, this stage is called Ghatadvayavastha or Ghatavastha for which a regular practice of restraining and sustaining of Prana (breath) is essential. This stage is known by yogins only.

२८१. ततश्चिह्नानि यानि स्युस्तानि वक्ष्यामि कानिचित् ॥

When yogin reaches this stage some signs appear in the body of yogin, these signs will be explained further.

२८२. पूर्वं यः कथितोऽभ्यासश्चतुर्धा तं परित्यजेत् ।
 २८३. दिवा वा यदि वा रात्रौ याममात्रं समभ्यसेत् ।
 २८४. एकवारं प्रतिदिनं कुर्यात् केवलकुम्भकम् ॥

After reaching this stage there is no need of afore-said practice for four times of Kumbhaka Pranayama, it should be left aside and only to practise it once a day is enough either in the day or in night. But it is necessary to practise Keval Kumbhaka-Pranayama once daily positively.

२८५. प्रत्याहारो हि एवं स्यादेवं कर्तुर्हि योगिनः ।
 २८६. इन्द्रियाणीन्द्रियार्थेभ्यो यत्प्रत्याहरति स्फुटम् ।
 २८७. योगी कुम्भकमास्थाय प्रत्याहारः स उच्यते ॥

By this practice yogin achieves pratyahara in which performing Kevala Kumbhaka yogin takes away his sense organs from their objects perfectly, it is called Pratyahara.

१८८. यद्यस्पर्शयति चक्षुभ्यां तत्तदात्मनि भावयेत् ।
 १८९. यद्यज्जिघ्रति नासाभ्यां तत्तदात्मनि भावयेत् ।
 १९०. जिह्वया यद्रसयति तत्तदात्मनि भावयेत् ।
 १९१. त्वचा यद्यत्संस्पृशति तत्तदात्मनि भावयेत् ।
 १९२. एवं ज्ञानेन्द्रियाणां हि तत्संख्यावस्तु सन्धयेत् ।
 १९३. याममात्रं प्रतिदिनं योगी यत्नादतन्द्रितः ॥

In the practice of Pratyahara, Yogin should feel that what ever he looks, listens, smells tastes and touches through his sense organs i.e. eyes, ears, nose, tongue or skin it is the Supreme only. In this way yogin should feel all the objects of sense organs in the Atman only. Here Remaining well vigilant, the yogin should maintain this felicity of sense organs by way of practice Pratyahara three hours daily.

१९४. तदा विचित्रसामर्थ्यं योगिनां जायते ध्रुवम् ।
 १९५. दूरश्रुतिर्दूरदृष्टिः क्षणाद् दूरगमस्तथा ।
 १९६. वाक्सिद्धिः कामचारित्वमदृश्यकरणं तथा ।
 १९७. मलमूत्रप्रलेपेन लोहादीनां सुवर्णता ॥
 १९८. खेचरत्वं तथान्यत्तु सतताभ्यासयोगिनः ॥

By the practice of Pratyahara yogin gets miraculous (supernatural) power in himself. Due to it, he can hear or see the things of distance. He can reach any where within seconds. He can achieve the distinct power of speech. He can take any form, or can go every where, where ever he likes. He can disappear at his will and the iron can be converted into the gold by rubbing or applying his ordure and urine, the yogin gets the power to fly in sky by virtue of practice of Pratyahara.

१९९. तदा बुद्धिमता भाव्यं योगिना योगसिद्धये ।
 २००. एते विघ्नाः महासिद्धेर्न रमेत्तेषु बुद्धिमान् ॥

Yogin should remain judicious to attain the Mahasiddhi (the perfection) in yoga and should not enjoy with these siddhis (achievements), because these (siddhis) are obstacles in getting the Mahasiddhi.

२०१. न दर्शयेच्च कस्मैचित् स्वसामर्थ्यं हि सर्वदा ।
 २०२. कदाचित् दर्शयेत् प्रीत्या भक्तियुक्ताय वा पुनः ॥
 २०३. यथा मूर्खो यथा मूढो यथा बधिर एव वा ।
 २०४. तथा वर्तेत लोकेषु स्वसामर्थ्यस्य गुप्तये ॥

The yogin should not exhibit his power to any one and should keep it secret. He may exhibit if pleased only to the person who is devotee to him. Other-wise he should behave like a fool, mad or a deaf so as to keep his power top secret.

२०५. नोचेच्छिष्या हि बहवो भवन्त्येव न संशयः ।
 २०६. तत्कर्मकरणव्यग्रः स्वाभ्यासे विस्मृतो भवेत् ॥
 २०७. अभ्यासेन विहीनस्तु ततो लौकिकतां व्रजेत् ।

Otherwise, undoubtedly many persons will become his pupils. The yogi will be busy in their work and will have no time for his own practice. Without yoga-practice he will be a common man.

२०८. अविस्मृत्य गुरोर्वक्ष्यमभ्यसेत्तदहर्निशम् ।
 २०९. एवं भवेद् घटावस्था सदाभ्यासस्य योगिनः ॥

Keeping the advice of his teacher in the mind he should continue regular practice day and night and by this he attains the Ghatavastha.

२१०. अनभ्यासेन योगस्य वृथा गोष्ठ्या न सिध्यति ।
 २११. तस्मात्सर्वप्रयत्नेन योगमेव सदाभ्यसेत् ॥

The attainment of this stage (Ghatavastha) is never possible by unnecessary discussion. It needs regular practice of yoga. Therefore the yogin should keep practice with full devotion.

२१२. ततः परिचयावस्था जायतेऽभ्यासयोगतः ।
 २१३. वायुः सम्प्रेरितो यत्नादग्निना सह कुण्डलीम् ॥
 २१४. बोधयित्वा सुषुम्नायां प्रविशेदविरोधतः ।
 २१५. वायुना सह चित्तं तु प्रविशेच्च महापथम् ।

The stage of parichayavastha comes there after if the yogi continues his yoga practice. The Prana (the air), acquainted with

internal fire, awakens the Kundalini (the Serpentine) and enters without obstacle into the Sushumna Nadi, the mind (Chitta) also enters in-to the great path (Sushumna-nadi) with the Prana (air).

२१६. महापथं श्मशानं च सुषुम्नाप्येकमेव हि ।
२१७. नाम्नां मतान्तरे भेदः फले भेदो न विद्यते ॥

The Mahapatha Shmashana and Sushumna are one and the same thing. There different names are used in different cults, but the result is the same.

२१८. वर्तमानं भविष्यच्च भूतार्थं चापि वेत्यसौ ।
२१९. यस्य चित्तं सपवनं सुषुम्नां प्रविशेदिह ॥

The yogin, whose chitta (mind) enters into Sushumna with the air (prana) percieves the present, future and past at the same time.

२२०. भाव्यानर्थान् स विज्ञाय योगी रहसि यत्नतः ।
२२१. पञ्चधा धारणं कुर्यात् तत्तद्भूतभयापहम् ॥

Due to this achievement yogin should try to know with all efforts by sitting in lonely place, what is going to be in future and then he should practise for five type of Dharana to attain control over five Bhootas (the five main elements of the world, namely earth, water, fire, air and ether).

२२२. पृथिवी धारणं वक्ष्ये पार्थिवेभ्यो भयापहम् ।
२२३. नाभेरधो गुदस्योर्ध्वं घटिकाः पञ्च धारयेत् ॥
२२४. वायुं, भवेत्ततो पृथ्वीधारणं तद् भयापहम् ।
२२५. पृथिवी संभवस्तस्य न मृत्युर्योगिनो भवेत् ॥

Now I will say the method of practice of Prithivi-Dharana by which the fear of the danger through earth (Prithivi) can be avoided. For Prithivi-Dharana Yogin should retain his prana (air) under the navel and above to the anus (Guda) for five ghatis i.e. two hour. This practise is called Prithivi-dharana, because the place between navel and anus is called the place of earth in the body. This Prithivid Dharana removes all the dangers which may come through earthly objects and it saves the yogin from the death which may come through earthly objects.

२२६. नाभिस्थाने ततो वायुं धारयेत् पञ्च नाडिकाः ।

२२७. ततो जलाद् भयं नास्ति जलमृत्यु न योगिनः ॥

If yogi retains his Prana Vayu for five ghatīs i.e. two hours near the navel it is called the Jala-Dharana. Then there is no danger from water. The practitioner never dies due to water.

२२८. नाभ्यूर्ध्वमण्डले वायुं धारयेत् पञ्च नाडिकाः ।

२२९. आग्नेयधारणा सेयं न मृत्युस्तस्य बह्विना ॥

The retaining of Prana for five ghatīs in the upper side of navel is called Agneya-dharana. After achieving Agneya-dharana the yogin would never burn or die due to fire.

२३०. सदा विचित्रसामर्थ्यं योगिनो जायते ध्रुवम् ।

२३१. न बह्यते शरीरं च प्रक्षिप्तो बह्नि कुण्डके ॥

Due to the Agneya-dharana yogin achieves miraculous supernatural power undoubtedly. His body does not burn even if it would be dropped in the Agni kunda (collection of fire).

२३२. नाभिभ्रुवो हि मध्ये तु प्रदेशत्रयसंयुते ।

२३३. धारयेत्पञ्च घटिकाः वायुं सैषा हि वायवी ।

२३४. धारणान्न तु वायोस्तु योगिनो हि भयं भवेत् ।

The retaining of prana for five ghatīs between the navel and middle of the eye-brows at three main places i.e. Anahatachakra near to heart, Vishuddha-chakri near to neck and Ajna-chakra between the two eyebrows, is called Vayu-dharana or Vayavi-dharana. Due to perfection in Vayavi-dharana the possibility of danger from Vayu is removed.

२३५. भ्रूमध्यादुपरिष्ठात्तु धारयेत्पञ्च नाडिकाः ।

२३६. वायुं योऽसौ प्रयत्नेन सेयमाकाशधारणा ।

The retaining the Prana with effort for two hours above the middle of the eyebrows (Ajna chakra) is called Akasha-dharana.

२३७. आकाशधारणां कुर्वन् मृत्युञ्जयति तत्त्वतः ।

२३८. यत्र तत्र स्थितो वापि सुखमत्यन्तमश्नुते ॥

The Yogin, who practises Akasha-dharana conquers the death permanently through it. He enjoys every where extremely and gets eternal pleasure.

२३६. एवं च धारणाः पञ्च कुर्याद्योगी विचक्षणः ।
 २४०. ततो दृढशरीरः स्यान्मृत्युस्तस्य न विद्यते ॥
 २४१. इत्येवं पञ्चभूतानां धारणां यः समभ्यसेत् ।
 २४२. ब्रह्मणः प्रलये वापि मृत्युस्तस्य न विद्यते ॥

In this way the yogin, if he is a wise man, should practise five Dharanas, after that his body becomes very hard and he overcomes the death, even in the Brahma-pralaya, when the whole world gets its end he will not die.

२४३. समभ्यसेत्तदा ध्यानं घटिकाः षष्ठिमेव च ।
 २४४. वायुं निरुध्य ध्यायेत्तु देवतामिष्टदायिनीम् ॥

(After achieving the perfection in Dharana) The yogin should practise for Dhyana (Meditation) for 24 hours retaining his prana (air) at the place afore said remembering his tutelary deity.

२४५. सगुणध्यानमेवं स्यादणिमादिगुणप्रदम् ।
 २४६. निर्गुणं खमिव ध्यात्वा मोक्षमार्गं प्रपद्यते ॥

This type of Dhyana (meditation) is called Saguna-dhyana (Qualitative meditation) which provides the powers like Anima, Mahima, Laghima, Garima, Prapti, Prakamya, Ishitva and Vashitva siddhis. If yogi meditate at nirguna Brahma (The ultimate reality which is beyond the qualities), i.e. the supreme God like Akasha (ether) (not as a giver of the worldly things, having no desire of any worldly affair) he may reach to the path of Mukti the salvation.

२४७. निर्गुणध्यानसम्पन्नः समाधिं च ततोऽभ्यसेत् ।
 २४८. दिनद्वादशकेनैव समाधिं समवाप्नुयात् ॥
 २४९. वायुं निरुध्य मेधावी जीवन्मुक्तो भवेद् ध्रुवम् ।
 २५०. समाधिः समतावस्था जीवात्मपरमात्मनोः ॥

There after the yogin, who meditates at Nirguna Brahma, The supreme God, having no epithet, should practise to achieve Samadhi, the last stage of yoga. The Samadhi can be attained by him within